1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

601 his first cousins). These are cousins whom he calls older and younger brother; the children of his parents' cousins who figure as father's brothers and mother's sisters. There is an exception, however; it is not used for the cousins derived from his father's mother's sister or his mother's father's brother. On its face this implies that the excepted lines of descent are more closely related to the direct line than the others, but the reason is obscure. The [576] word is also used as a term of greeting to a non-relative, when the speakers are both men. The corresponding form is ciyi′, used by two women, or when addressing an acquaintance of the opposite sex.[48] These are the terms used between members of the same sib when they are not blood relatives.

Relatives by marriage are grouped so that all women married to the men of one's own family are called by the same term (unyi′, the wives of a brother, son, grandson, and of the parents' brothers, and with them the step-mother). This corresponds to the practice of all members of the family, but especially the women, calling these wives each by her sib name. The same stem appears in the single term applied by a woman to her husband's family (ĭnkunyi′,[49] his siblings, parents, grandparents and his children by another wife). Corresponding to this we might expect a man to use one term to designate members of his wife's family, including his step-children, but this does not occur. He groups some of his wife's relatives (her brother and grandparents) with some of the husbands of women of his own family (his sister's and granddaughter's husbands). A woman also calls her granddaughter's husband by this term (ucu′). A man's step-child is kitca′, a step-father the same (ʰn,ȧkĭ′tc); corresponding to unyi′c for step-mother and a woman's step-child, but without

[184] [48] Kiyi′ as an alternative for brother has an analog in Yuma, Kamia, and Cocopa. Where in Maricopa greatgrandparents and greatgrandchildren call each other siblings, in the tongues named these relatives call one another kiyi and siyi (Gifford, *Californian Kinship Terminologies*, pp. 62, 65, 67). Further, kiyi is used between males, siyi between male and female or between females, exactly as in Maricopa.

[49] This may be ĭ-n,ȧ-k-unyi′; n,ȧ-, the first person possessive prefix. This is borne out by Mohave: Maricopa unyi′ and ĭnkunyi′ are covered by unyi-k in Mohave (Kroeber, *California Kinship Systems*, p. 342).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [177]

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders.

After drinking they wiped the mouth with the heel of the hand. [264]

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataxavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'rŏk). The left hand was called cŏlkwĭsa'rŏk (cŏl, "hand"); the right hand cŏlgâxa'n, "good hand." [826] [192]

Men meeting on the road would greet each other with ki'lmiyăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms.

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kâxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kâxa'vŏk kâwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

574 576 turn inquire how the host was feeling. An infrequent visitor might tell of the death of a relative, when the host would cry with him in sympathy. (But there was no formal tear salutation such as Russell describes for the Pima.[17]) If a visitor was met outside the house, he was greeted, "Spread your news [gânavŏk, 'talk!']!" If only women were at home, they would invite the guest to eat but would not question him. On leaving, a visitor says, "I came to see you and find your people are well. I feel good to see them well: I am happy. I spent the day well. I am [201] going home now." They shook hands on parting, calling each other again by kinship terms with not another word. (I saw this performance repeatedly and was impressed with the extreme parsimony of the exchange of salutations.)

482 Carrying habits followed sex-differentiated patterns. A woman invariably carried burdens balanced on her head, usually supported on a ring-shaped pad of cloth. In this fashion, they carried pots of water, baskets of mesquite, or the cradle, the last even perched on top of a basket loaded beyond its brim. On the other hand, a man never carried anything on his head: a log, for instance, rested on the shoulder.[18] Women also carried articles at the small of the back in a cloth tied around the waist, in the fash- [171] ion of the Pueblos and Havasupai, but men never did so. On journeys a man carried water in a gourd tied to the left side of the belt by a cord tied around its neck, the gourd stoppered with a corn cob. When a man and woman travelled together, "he let her carry everything." Women were, in fact, adept carriers. The carrying net of southern California and the netted frame of the Pima and Papago were unknown.

532 They never hesitated to draw diagrams on the ground for me and were not concerned to wipe them away, unlike the Havasupai.

572 A special relation of friendship sometimes united men. "They

[17] *Pima Indians*, p. 200. I think we may doubt that the Pima practice was [114] anything more than what is here described for the Maricopa.

[18] Curiously enough, Garcés' Halchidhoma travelling companion of 1774, who had both hands occupied, carried a jug of water on his head (Bolton, *Anza's California Expeditions*, II, 387).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

were more than friends: what one did the other did." When going to war they would take each other's hand, saying, "Let us kill this one or be killed ourselves." There was no rite to establish this bond, which was called mataxcuva'k (compare matátcu'ig, "married"). Their greeting to each other was mataxavi'k (compare mataxavi'kĭk, co-wife, woman speaking; xavi'k, "two"; xavi'kĭc, the [probably] non-vocative kinship term between siblings).

Some manners of speech were noted. Mrs. Redbird called my attention to the fact that Maricopa said pu'i, "dead," all day long, meaning they were tired. I heard one say, "Look out, you will be dead!" as a warning to children climbing precariously over the house-top. She also pointed out that they say "I and he," not "he and I", mentioning self first, just as they always mention men before women. Women were heard ejaculating da da da da and na na na na in vexation. They have our habit, if they make a slip of the tongue, of repeating the word disparagingly.

A number of sayings were noted by Mrs. Redbird, who distinguished between them and beliefs. So far as I could judge, this was not a distinction peculiar to herself. They had a saying that a woman would give a good-looking daughter to a man who killed a deer. A person who saw a porcupine would never see another. Anyone who said he was never bitten by a snake would immediately be bitten. When one sneezes, they said a woman was thinking of him. He answered her, "All right, I will be there soon." If a child was sickly, they said he would never be sick until he was very old, when only a slight illness would kill him.

Several sayings were playfully told children. They said to the children, speaking of the crane, "Chase that bird! It will fall down: It has been shot by an arrow," so the children ran after it. (The reference was, of course, to the outstretched neck and legs of the flying bird.) It was a saying that if one trod in the tracks of the little river turtle (xaxnaRâxna'Rā), he would ever after have rheumatism. So older people said, when children playfully walked in their elder's sandals, "I am as dangerous as a turtle." Milk teeth were thrown away. The child would say, "That hard

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

648 264 574 576 There was one practice of this chief that was not so agreeable to me, namely, that of helping his friends to the choicest bits from my table. When we took our places, they all assembled, and sat or stood gaping around. Francisco, during the meal, occasionally handed them a piece of bread or meat; and when we had finished, he coolly piled up his plate, and passed it around among his friends. At first, I was rather amused at the fellow's impudence; but on a subsequent occasion, he carried the joke still further, not only giving them what he had collected on his own plate, but stripping the table of all that remained, so as to leave nothing for my cook and servant. As our supply of provisions was limited, I had no idea of feeding so many hungry mouths, which had an abundance at home; consequently my second invitation to the chief, was the last. Yet he made his appearance regularly every morning while we remained, and gave many hints about being hungry, expressing his surprise to the cook that he did not have a seat at my table. I told him, finally, that it was not the custom among Americans, when they asked a friend to their table, to feed his whole tribe.

648 574 This man afterwards became quite a bore to us; for nothing would satisfy his avarice. I gave him shirts, pantaloons, white cotton, and calico, besides beads and trinkets for his wife and children. Lieut. Paige, also, made him some valuable presents; but he constantly asked for more, and was most importunate for *whiskey*. I told him we had none; but this he seemed to doubt, declaring that we were the first party of Americans he had ever seen that did not drink whiskey. Every